The reality of miracles

The aim of this article is to show that Allah is the author of miracles of Prophets and Karamat of saints. This is not like some Sufis say that Allah has given powers to these Awliya and has changed their conditions, and these Awliya have powers to control and regulate the universe, they have been conferred the control and administration of the world, they say “Be” and it is.

Proofs from the Quran

Allah (Ta’ala) said in Surah Taha 20 : 17-23:

وَمَا تِلْكَ بِيَمِينِكَ يَٰمُوسَىٰ ﴿١٧﴾ قَالَ هِىَ عَصَاىَ أَتَوَكَّؤُا۟ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ
غَنَمِى وَلِىَ فِيهَا مَـَٔارِبُ أُخْرَىٰ ﴿١٨﴾ قَالَ أَلْقِهَا يَٰمُوسَىٰ ﴿١٩﴾ فَأَلْقَىٰهَا فَإِذَا هِىَ حَيَّةٌ
تَسْعَىٰ ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ ۖ سَنُعِيدُهَا سِيرَتَهَا ٱلْأُولَىٰ ﴿٢١﴾ وَٱضْمُمْ يَدَكَ إِلَىٰ
جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرَىٰ ﴿٢٢﴾ لِنُرِيَكَ مِنْ ءَايَٰتِنَا ٱلْكُبْرَى ﴿٢٣﴾

“**17. "And what is that In Your Right hand, O Mûsa (Moses)?"**
18. He said: "This is My stick, whereon I lean, and wherewith I beat down branches for My sheep, and wherein I find other uses."
19. (Allâh) said: "Cast it down, O Mûsa (Moses)!"
20. He cast it down, and behold! it was a snake, moving quickly.
21. Allâh said:"Grasp it, and fear not, we shall return it to its former state,
22. "And press Your (Right) Hand to Your (left) side, it will come forth white (and shining), without any disease as another sign,
23. "That we may show You (some) of Our greater signs.”

Comment: The saying of Allah “**we shall return it to its former state”** shows that Allah is the author of this miracle. Also Musa feeling fear shows that he is not the author of these actions happening at his hands.

Furthermore Allah (Ta’ala) said in Surah Al-Baqarah 2 : 50:

وَإِذْ فَرَقْنَا بِكُمُ ٱلْبَحْرَ فَأَنجَيْنَٰكُمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ وَأَنتُمْ تَنظُرُونَ ﴿٥٠﴾

"50. and (remember) when We separated the sea for You and saved You and drowned Fir'aun's (Pharaoh) people while You were looking (at them, when the sea-water covered them)."

Comment: So this verse makes it clear that Allah is the author of the miracles of Prophets.

Allah (Ta'ala) said about Ibrahim (aleyhi salam) in Surah Al-Baqarah 2 : 260:

وَإِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّ أَرِنِى كَيۡفَ تُحۡىِ ٱلۡمَوۡتَىٰۖ قَالَ أَوَلَمۡ تُؤۡمِنۖ قَالَ بَلَىٰ وَلَـٰكِن لِّيَطۡمَئِنَّ قَلۡبِىۖ قَالَ فَخُذۡ أَرۡبَعَةً مِّنَ ٱلطَّيۡرِ فَصُرۡهُنَّ إِلَيۡكَ ثُمَّ ٱجۡعَلۡ عَلَىٰ كُلِّ جَبَلٍ مِّنۡهُنَّ جُزۡءًا ثُمَّ ٱدۡعُهُنَّ يَأۡتِينَكَ سَعۡيًاۚ وَٱعۡلَمۡ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

"260. and (remember) when Ibrâhim (Abraham) said, "My Lord! show Me How You give life to the dead." He (Allâh) said: "Do You not believe?" He [Ibrâhim (Abraham)] said: "Yes (I believe), but to be stronger In Faith." He said: "Take four birds, Then Cause them to incline towards You (then slaughter them, cut them into pieces), and Then put a portion of them on Every hill, and call them, they will come to You In haste. and know that Allâh is All-Mighty, All-Wise.""

Comment: This verse makes it clear that Ibrahim (aleyhi salam) does not have the power to resurrect the dead. So when dead people were resurrected at the hand of Isa (aleyhi salam) or cured from leprosy, the author of these actions was Allah and they occurred at the hand of his Prophet to show the Prophet's truthfulness.

<u>Sayings of scholars that Allah is the author of miracles</u>

<u>Tafsir Jalalayn saying the Prophet (saw) does not have capacity to make a tunnel or ladder to the sky</u>

It is written in "Tafsir Jalalayn" as translated by Aisha Bewley, Surah Al-An'am 6 : 35 (verse of the Quran in bold):

> "**If their turning away** from Islam **is hard on you** because you are eager for them to become Muslim **then if you can, go down a tunnel deep into the earth, or climb up a ladder into heaven, and bring them a Sign** which they ask for. The implied meaning is that you will not be able to do that, so be patient until Allah judges. **If Allah had willed** for them to be guided- **he would have gathered them all to guidance**, but He did not and so they do not believe. **Do not then be among the ignorant** by behaving like that."

Comment: This shows that the Prophet (saw) desired to guide people, but Allah told him that only Him could do so. Also As-Suyuti clearly wrote that the Prophet (saw) does not have the capacity to bring the signs that the Mushriks of Makkah ask for like making a tunnel in the earth or bringing a ladder to the skies. So he does not have such powers, while Bralwiyah and extreme Sufis claim that the Prophet (saw) is able to do whatever he wishes.

<u>The reality of miracles according to Qadhi 'Iyad and Al-Juwayni</u>

Ash-Shifa, chapter: The Miracles and Karamat of the Prophet, as translated by the Sufi Aisha Bewley:

P 137-138, Section 3: The meaning of miracles (mu’jizat):

> “Know that the reason we call what the Prophets have brought a “miracle” (mu’jiza) **is that creatures are incapable (‘ijaz) of doing the like of it**. There are two sorts of miracle. One sort is something that human beings are potentially able to do, but which they are prevented from doing by an act of Allah in order that the truthfulness of His Prophet should be confirmed. These include such things as their turning away from seeking death (when they were asked to do so) and their incapacity to bring the like of the Qur'an and similar things.
>
> The other sort is things that are beyond their power and which they cannot do - such as bringing the dead to life, turning a staff into a snake, bringing the she-camel out of the rock, the tree speaking, water flowing from between the fingers, and splitting the moon. **Only Allah can do these things**. **They are things that Allah does at the hand of one of His Prophets**. The Prophet's challenge to those who denied him to produce something similar was in order to show their incapacity.”

Comment: The saying that humans have potential to bring the like of the Quran, but Allah prevents them is the saying of some Asharis and not of Ahlus Sunnah. A better example of this category would be the example of Prophet Zakariyah (aleyhi salam) who could not speak for some days as a sign from Allah that his old wife would be pregnant. Al-Juwayni also quoted in his book Al-Irshad the example that if a Prophet says that I will bring you a sign from Allah that you will not be able to stand for a while, so standing is under human capacity, but Allah paralyzes them so they cannot stand. So in these kinds of miracles, human have the capacity to do them, but Allah stops them. But as for the second category, then only Allah can do them and human have no capacity to do such.

Al-Juwayni wrote in his book of creed “Al-Irshad”, P 168, as translated into English:

> "Know also that miracles have a number of specific characteristics that should be grasped thoroughly**. One is that it is an act of God, the Exalted**."

Comment: So we can see that standard Ashari manual say that Allah is the author of miracles, and they do not say that Allah has given Awliya powers to do whatever they want, power to create and produce help and sustenance.

<u>Al-Jilani saying that Shiah believe that the Prophet (saw) is given control of the world</u>

Vol 1, p 416, Al-Jilani names different sects of the Shi'ah, as translated by the Sufi Muhtar Holland, Al-Baz edition :

> "The Mufawwadiyya [Delegationists] take their name from the fact that, according to their doctrine, **Allah has delegated (*fawwada)* the management of the creation to the Imams, and that Allah (Exalted is He) actually endowed the Prophet (Allah bless him and give him peace) with the power to create and manage the universe**, while Allah Himself played no part at all in this creation. They make the same claim on behalf of `Ali (may Allah be well pleased with him). There are some among them who, when they catch sight of a cloud in the sky, will greet it with the Islamic salutation *[sallama 'alaih],* thereby expressing their conviction that `Ali (may Allah be well pleased with him) is up there inside it, as we have explained in a previous account of this belief."

Comment: So for Abdul Qadir Al-Jilani, whom Bralwis describe as Ghaus Al-A'zam (greatest way of succour), which is not suitable except for Allah, the belief that Allah has conferred managements of the universe to Imams is that of Shi'ah. So what for Sufis who say that the Qutb and the Abdal govern and rule the world, Allah ahs conferred to them the matters of this world, they decide who the ruler will be and decide to whom they should give.

<u>Al-Qushayri on Karamat of saints</u>

Al-Qushayri wrote in his Risalah p 424, eng. trans. By Rabia Harris, published by "Great Books of the Islamic World":

> "The saint's miracle is an action that undoubtedly originates in time (for what is outside time cannot be attributed to an individual), but which violates the customary order of things. It takes place in this world, and **manifests upon a servant** as a mark of his distinction and excellence. **It might or might not happen through his choice and request. In some circumstances it might happen without his will**"

Comment: So for Al-Qushayri, the Karamat manifest upon servants, so this shows that according to him, this is an action of Allah. This is strengthened by the fact that it can manifest without the servant's will, so this cannot be his action. For instance, the incident of Umar and Sariyah happened without Umar's knowledge and choice, so it was an action of Allah who made him see things far away and made them hear his voice. Allah changes the laws of nature so this event could occur. Human actions are only those that come with his will.

Also the words "his choice and request" means that the Wali seeks helps from Allah and invokes him, and Allah answers his call, it does not mean that the Wali can make these things happen as he wills, else how could they also occur without his will. So Al-Qushayri did not say that these happen with the Wali's control or power (Tasarruf), see further how Hafiz Ibn Hajar and An-Nawawi explained the word "Ikhtyar" for Karamat of Awliya.

Al-Qushayri also wrote p 425:

> "Know that the saint may not rely upon the miracle that manifests in him, and **he has no control over it**. Sometimes, when such things occur, the saints may have the power of certainty or an increased inner vision that confirms for them that **the thing is an act of God**"

Comment: here Al-Qushayri clearly says that the saint has no control over Karamat, and he might realize that the karamat is an act of Allah, and not a trick of Shaytan. Like is someone is carried on water, this might be an action of Allah or Jinns carrying him and deceiving him.

Al-Qushayri further wrote p 426:

> "**These miracles might take the form of an answer to a prayer**, or the appearance of food in time of need without any apparent cause, or the occurrence of water in a time of draught, or the easy crossing of a great distance in a short time, or liberation from an enemy, or the hearing of speech from an invisible voice, or others of the many acts that violate the customary order of things"

So Al-Qushayri explains these Karamat as du'a answered by Allah, and not that Allah gave these saints powers to do what they desire. Also food appearing is not the action of saints, else Al-Qushari would say that the saints caused these Karamat to occur.

Hafiz ibn Hajar and An-Nawawi on Karamat happening with Ikhtiyar of Awliya

Sahih Bukahri (Trans. Mushin Khan): ` (The Book of Actions While Praying) No. 1135 - Narrated Abu Huraira:

Allah's Apostle said, "A woman called her son while he was in his hermitage and said, 'O Juraij' He said, 'O Allah, my mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij!' He said again, 'O Allah ! My mother (is calling me) and (I am offering) my prayer (what shall I do)?' She again said, 'O Juraij' He again said, 'O Allah! My mother (is calling me) and (I am offering) my prayer. (What shall I do?)' She said, 'O Allah! Do not let Juraij die till he sees the faces of prostitutes.' A shepherdess used to come by his hermitage for grazing her sheep and she gave birth to a child. She was asked whose child that was, and she replied that it was from Juraij and that he had come out from his hermitage. Juraij said, 'Where is that woman who claims that her child is from me?' (When she was brought to him along with the child), Juraij asked the child, 'O Babus, who is your father?' The child replied, 'The shepherd.'

Sahih Muslim (Trans Siddiqi): 6187
THE PREFERENCE OF BENEVOLENT TREATMENT TO PARENTS OVER VOLUNTARY PRAYERS, ETC.

Abu Huraira reported that Juraij was one who was devoted to (prayer) in the temple. His mother came to him. Humaid said that Abu Rafi' demonstrated before us like the demonstration made by abu Huraira to whom Allah's Messenger (sallAllaahu alayhi wa sallam) had demonstrated as his mother called him placing her palms upon the eyebrows and lifting

her head for calling him and said: Juraij, it is your mother, so talk to her. She found him at that time absorbed in prayer, so he said (to himself): O Lord, my mother (is calling me) (whereas I am absorbed) in my prayer. He opted for prayer. She (his mother) went back, then came again for the second time and said: O Juraij, it is your mother (calling you), so talk to me. He said: O Allah. there is my mother also and my prayer, and he opted for prayer. She said: O Allah, this Juraij is my son. I pray to talk to him but he refuses to talk to me. O Allah, don't bring death to him unless he has seen the prostitutes, and had she invoked the curse upon him (from the heart of her heart) he would have been involved in some turmoil. There was a shepherd living near by his temple (the temple where Juraij was engaged in prayer). It so happened that a woman of that village came there and that shepherd committed fornication with her and she became pregnant and gave birth to a child. It was said to her: Whose child is this? She said: He is the child of one who is living in this temple. So there came persons with hatchets and spades. They called Juraij. He was absorbed in prayer and he did not talk to them and they were about to demolish that temple that he saw them and then came to them and they said: Ask her (this woman) what she says. He smiled and then touched the head of the child and said: Who is your father? He (the child) said: My father is the shepherd of the sheep, and when they heard this, they said: We are prepared to rebuild with gold and silver what we have demolished from your temple. He said: No, rebuild it with clay as it had been before. He then went up (to his room and absorbed himself in prayer).

Hafiz Ibn Hajar Al Asqalani wrote in his "Fathul Bari" in explanation of this Hadith:

> "Allah gives an exit for his Awliya when they are tested (have

> difficulties), and **He only delays that (help) sometimes for teaching them or increasing their virtues**. And there is in this (Hadith) proof of Karamat of Awliya and their happening with their Ikhtiyar (choice) and seeking them."

Comment: So here Ikhtiyar is not the Bralwi and Sufi meaning that Awliya have been conferred powers and they use their powers according to their will. If it was such why would Ibn Hajar say that Allah delayed the help? So Allah is the one who performed this Karamat and not the Wali. If the Wali performed this Karamat with his will, why was it delayed? So the words of ibn Hajar make it clear that for him "Ikhtiyar" means seeking this help from Allah by invoking, not the Wali saying "Be" and it is.

An-Nawawi wrote in explanation of this Hadith:

> "There is in this (Hadith) that Karamat of Awliya occur **sometimes** (Qad Taqa'u) with their Ikhtiyar (choice) and **their Talb (seeking them)**, and this is true for Mutakalimun and some said it does not happen with their Ikhtiyar and their Talb"

Comment: So here again, Karamat occurring sometimes with the Awliya's choice does not mean they occur with their power and will, but with their seeking this from Allah. If it happened with their will and power, then why would it happen only sometimes with their choice and not always? Also why would someone seek and do Talb of something he has the power to produce?

Neither An-Nawawi nor Hafiz Ibn Hajar used the words “Tasarruf” (control) and others, and their meaning is clear that Karamat of Awliya can occur when Awliya seek them from Allah and invoke Allah, and Allah answers them and gives them help.

The reality of the story of the servant of Sulayman

Allah (Ta’ala) said in Surah An-Naml 27 : 38-40:

قَالَ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَيُّكُمۡ يَأۡتِينِي بِعَرۡشِهَا قَبۡلَ أَن يَأۡتُونِي مُسۡلِمِينَ ﴿٣٨﴾ قَالَ
عِفۡرِيتٞ مِّنَ ٱلۡجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن تَقُومَ مِن مَّقَامِكَۖ وَإِنِّي عَلَيۡهِ لَقَوِيٌّ
أَمِينٞ ﴿٣٩﴾ قَالَ ٱلَّذِي عِندَهُۥ عِلۡمٞ مِّنَ ٱلۡكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ
طَرۡفُكَۚ فَلَمَّا رَءَاهُ مُسۡتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضۡلِ رَبِّي لِيَبۡلُوَنِيٓ ءَأَشۡكُرُ أَمۡ
أَكۡفُرُۖ وَمَن شَكَرَ فَإِنَّمَا يَشۡكُرُ لِنَفۡسِهِۦۖ وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيّٞ كَرِيمٞ ﴿٤٠﴾

“38. He said: "O chiefs! which of You can bring Me her Throne before they come to Me surrendering themselves In obedience?"
39. An Ifrît (strong) from the jinns said: "I will bring it to You before You rise from Your place (council). and Verily, I am indeed strong, and trustworthy for such work."
40. One with whom was knowledge of the Scripture said: "I will bring it to You within the twinkling of an eye!" Then when [Sulaimân

(Solomon)] saw it placed before him, He said: "This is by the Grace of My Lord to test Me whether I am grateful or ungrateful! and whoever is grateful, Truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (He is ungrateful Only for the loss of his ownself). certainly! My Lord is rich (Free of All wants), Bountiful.""

It is written in "Tafsir Jalalayn", as translated by Aisha Bewley:

> "40. **he who possessed knowledge of the Book**- a reference to Asaf ibn Barkhiyya, a true man who knew the Greatest Name of Allah; and when someone asks for something by it, the response is immediate- **said, "I will bring it to you before your glance returns to you.**' He said, 'Look up to the sky' and as Sulayman did so, Asaf made supplication by the Greatest Name that Allah would bring the throne- and when Sulayman looked back, it was there in front of him."

Comment: People use this verse to say that Awliya have received powers from Allah, while one can see that scholars have explained this incident as the answer to a prayer of a saint by Allah. And As-Suyuti did not say that Allah gave such powers to this saint. If Prophets had such powers, why would some of them be martyred by the enemies of Allah, some would be sick, in jail or in need?

Also about invocation of saints, sometimes they can be refused by Allah for some reasons, as the Prophet (saw) invoked Allah to protect his community from three matters, and Allah accepted for two and refused for one.

Sahih Muslim, The Book Pertaining to the Turmoil and Portents of the Last Hour (Kitab Al-Fitan wa Ashrat As-Sa`ah) (Trans Abdul Hamid Siddiqi)

Chapter 5: THIS UMMAH WOULD BE DESTROYED BY KILLING ONE ANOTHER

Book 041, Number 6906:

"'Amir b. Sa'd reported on the authority of his father that one day Allah's Messenger (may peace be upon him) came from a high, land. He passed by the mosque of Banu Mu'awiya, went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said: I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my Ummah, **but He did not grant it**."

Al-Qurtubi saying that some invocations of the Prophet (saw) were not answered

Al-Qurtubi wrote in his Tafisr, Eng. Trans. p 477-478, verse 186, as translated by Sufi Aisha Bewley: "**If my slaves ask you about Me, I am near. I answer the call of the caller when he calls on Me. They should therefore respond to Me and believe in Me so that hopefully they will be rightly guided**."

> "Some scholars say: "He can answer if He wishes as He says, "*If He wills, He will deliver you from whatever it was that made you call on Him.*" *(6:41)* This is general and limited. **The Prophet, may Allah bless him and grant him peace, made**

three supplications and was granted two and denied one as will be made clear in *Surat al-An `am,* Allah willing.

It is said that what is intended by this report is to acquaint all believers with the fact that their Lord answers the call of those who call in general, and that He is close to the slave and hears his supplication and knows his need and responds to whatever He wishes and in whatever way He wishes. "*Who is further astray that the one who calls other things besides Allah, which will not respond to them?*" *(46:5)* The master answers his slave and the father his child but may not give them the thing they are asking for. So it is not inevitable that what is asked for will be granted…

People have said that Allah answers every supplication and that the answer either appears in this world or takes the form of expiation of sins or is stored up in the Next World. Abu Said al-Khudri reported that the Prophet, may Allah bless him and grant him peace, said, "There is no Muslim who supplicates to Allah Almighty with a supplication which does not contain a request for anything wrong or severance from his kin without Allah giving him one of three things: He either hastens it to him, or stores it up for him or turns away the like of it in evil from him." They asked, "When we do a lot of supplication?" "Allah has more," he replied."

Comment: So this explanation is clear that Allah might accept some invocations and refuse others. So what about people like Habib Ali Jifri and others that say Awliya have the power of Kun fa Yakun, meaning they say "Be" and it is. La Hawla wala Quawatta ila Billah?!!!

Further sayings of scholars that Allah is the author of miracles

The quotes below are taken from the book "Rah Hidayat" of Sarfgraz Safdar Khan Deobandi, who has some good books against Bralwis, as said by Dr Shaykh Shams Al-Afghani, yet he is a Hayati and justified seeking intercession at the grave of the Prophet (saw) in his book "Taskeen Su-

Sudoor". Yet Shaykh Shams quoted from him from his good sayings in his book "Juhud Al-Ulema Al-Hanafiyah".

Mulla Ali Al-Qari Al-Hanafi wrote in his "Mirqat Sharh Mishkat" v 2 p 530:

> "The Mu'jizah (miracle) comes from the word "'Ajz" (incapacity), which is contrary to Qudrah (capacity, power), **and in reality, the Mu'jiz, author of the action of 'Ajz in others, is Allah (Subhanahu)**"

Abu Hamid Al-Ghazali Ash-Shafi'i wrote in his "Ihya Ulum ud-Din" v 1 p 97:

> "The way in which the Mu'jizah attest to the truthfulness of the Messengers is that everything that the creatures are incapable to produce, **this cannot be but the action (Fi'l) of Allah (Ta'ala)**"

Ibn Khaldun wrote in his "Muqaddimah" p 93:

> "Among the signs of Prophets is the production for them of actions breaking the laws of nature (Khawariq), attesting to their truthfulness, and these are actions that humans are incapable (Ya'jizu) to produce, this is why they are called "Mu'jizah". These actions do not come under actions that are within human capacity"

Comment: So speaking, walking is under human capacity, but breaking the moon in two and others is not under human capacity.

Kamal ud Din Ibn Humam Al-Hanafi wrote in his "Musairah" v 2 p 89:

> "When this is among actions that creatures are incapable (Ya'jizu) to produce, **this cannot be but the action of Allah (Lam Takun ila Fi'lan Lillahi)**"

<u>Conclusion</u>

Hafiz Ibn Hajar Al-Asqalani wrote in his "Fathul Bari" v 6 p 424:

> "The Mujizah are called such because of the 'Ajz (incapacity) to produce such things of those in front of which this occurs. The letter "ha" at the end (of the word Mu'jizah) is for Mubalaghah (to strengthen) or it is a Sifat Mahzuf (meaning one should read "Ayatun Mu'jizatun" but Ayat is omitted in writing so we only

say “Mu’jizatun”). **And the most famous miracle of the Prophet (saw) is the Quran**”

Comment: Scholars agree that the greatest of the miracle produced to show the truthfulness of our Prophet (saw) is the Quran, and none will dare to say that someone has the capacity to produce a similar speech, or Allah gave Prophets such a power.

So why do they say for other miracles that Allah gave Prophets powers to heal or resurrect?

Why do they have one rule and explanation for the miracle of the Quran and other miracles?

If they say that Prophets have power to cure and resurrect the dead, then they should also say that they have the power to produce a speech similar to the Quran.

Allahul Musta’an

Dear brothers, how could the Prophets have such powers and suffer from afflictions, as described in the Quran:

۞“ وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّى مَسَّنِىَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿٨٣﴾

“And (remember) Ayûb (Job), when He cried to his Lord: "Verily, distress has seized Me, and You are the Most Merciful of All those who show mercy."” (21 : 83)

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّى لِمَآ أَنزَلْتَ إِلَىَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

“So He (Musa) watered (their flocks) for them, Then He turned back to shade, and said: "My Lord! Truly, I am In need of whatever good that You bestow on Me!"” (28: 24)

وَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰٓأَسَفَىٰ عَلَىٰ يُوسُفَ وَٱبْيَضَّتْ عَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَ كَظِيمٌ

﴿٨٤﴾

“And He (Ya’qub) turned away from them and said: "Alas, My grief for Yûsuf (Joseph)!" and He lost his sight because of the sorrow that He was suppressing.” (12 : 84)

وَذَا ٱلنُّونِ إِذ ذَّهَبَ مُغَٰضِبًا فَظَنَّ أَن لَّن نَّقۡدِرَ عَلَيۡهِ فَنَادَىٰ فِي ٱلظُّلُمَٰتِ أَن لَّآ
إِلَٰهَ إِلَّآ أَنتَ سُبۡحَٰنَكَ إِنِّي كُنتُ مِنَ ٱلظَّٰلِمِينَ ﴿٨٧﴾ فَٱسۡتَجَبۡنَا لَهُۥ
وَنَجَّيۡنَٰهُ مِنَ ٱلۡغَمِّۚ وَكَذَٰلِكَ نُـۨجِي ٱلۡمُؤۡمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّآ إِذۡ نَادَىٰ رَبَّهُۥ
رَبِّ لَا تَذَرۡنِي فَرۡدٗا وَأَنتَ خَيۡرُ ٱلۡوَٰرِثِينَ ﴿٨٩﴾ فَٱسۡتَجَبۡنَا لَهُۥ وَوَهَبۡنَا لَهُۥ
يَحۡيَىٰ وَأَصۡلَحۡنَا لَهُۥ زَوۡجَهُۥٓۚ إِنَّهُمۡ كَانُواْ يُسَٰرِعُونَ فِي ٱلۡخَيۡرَٰتِ وَيَدۡعُونَنَا
رَغَبٗا وَرَهَبٗاۖ وَكَانُواْ لَنَا خَٰشِعِينَ ﴿٩٠﴾

“And (remember) Dhan-Nûn (Jonah), when He went off In anger, and imagined that we shall not Punish Him (i.e. the calamites which had befallen him)! but He cried through the darkness (saying): Lâ ilâha illa Anta [none has the Right to be worshipped but You (O Allâh)], glorified (and Exalted) are You [above All that (evil) they associate with You]. Truly, I have been of the wrong-doers."”
So we answered his call, and delivered Him from the distress. and Thus we do deliver the believers (who believe In the Oneness of Allâh, abstain from evil and work righteousness).
And (remember) Zakariya (Zachariah), when He cried to his Lord: "O My Lord! leave Me not single (childless), though You are the best of the inheritors."
So we answered his call, and we bestowed upon Him Yahya (John), and cured his wife (to bear a child) for Him. Verily, they used to hasten on to do good deeds, and they used to call on us with hope and fear, and used to humble themselves before us.” (21 : 87-90)

Comment: So when Allah delivers the Prophets from their hardships, cures them from their illnesses, or bestows them children, how can Bralwis and their friends say that Awliya have received powers to control and regulate the world, they give children, wealth and health, and they remove hardships and rescue the one in difficulty. La Hawla Wala Quwatta ila Billah

May Allah send Salah and Salam on the Prophet (saw), his family, companions and those who follow them

Compiled by Ali Hassan Khan